

712 right to do it. They apologise for not having been accustomed to doing it, and they have borrowed our word for prayer, apourieroutoni, but have added the ending of their verb and noun. [433] When 26 lizards, animals, or birds accidentally perch on their houses or near by, as if they were tame, they do not dare to touch them. They say that these are birds which belong to the gods of the boyes, and if the Caribs killed these animals the gods would kill them in turn. [341]

77% The maboyas are evil spirits. The Caribs have no knowledge of the creation nor of the end of the world, nor of angels nor devils. They fear the maboyas, however, and the cumóou about whom they have told me stories which I consider fables. When I tried to make them understand who the devil was, I called him maboya in order that they would firmly believe what I told them, since they have so much hatred for maboyas. [424]

000 It has been wrongly said that two Caribs taken to France had renounced their faith. One of these obtained permission to visit his parents and he died there a little while after his return. The other one requested me to live near him until his death, offering to feed me and to have a chapel built for me. [360]

● 96/ If death is terrible to other men, I have seen that among the Caribs it seems more than terrible. It is so among those who have a conscience filled with remorse over the evil that they know they have done. For, believing in the immortality of the soul, they are fearful of the punishments which might confront them according to their faults. No one can console them at this time. They die with strange grieving and with bitterness of heart. As soon as they are dead, they 764 are painted red, their hair is arranged, and they are wrapped in a good cotton hammock -- if they are important. They then make a round hole in the middle of the house at a depth suitable to the posture that they have given them, which is the posture they had in the womb of their mother. They lower them into the hole, placing them on a plank which has been put there and cover them with another on which they throw the dirt. They shed tears and sing sadly of their sorrow and their regret. This continues late at night and at dawn for a number of days. They don't forget the custom of putting bread and wine upon the grave, nor that of maintaining a fire around the grave for a 765 long time. At the end of a year they return to weep, and lifting up the planks they throw earth on the consumed corpse. They trample down the earth and drink the rest of the day and night. Sometimes they move out of their houses and habitations, as I have seen them do after the death of their captain, Henri Comte. [237]

758 As soon as they have fallen sick their spouses and near relatives leave them and visit them no more. They say their reason is that in their own bodies there is an essence which is not only capable of harming and worsening the sick man's condition, but could also cause his death. Many do not visit the sick for this reason, although they do not lack sympathy toward some one of their friends or relatives who is sick. Their sympathies are not by nature perverted.

Once Father Raymond [Breton] asked a young Carib boy why he did not visit his sick father who was on the verge of death. The poor boy signed and shed a stream of tears which showed the extent to which his heart was moved by compassion for the plight of his father, and also showed that it was impossible for him to think about it without being affected. Yet he could not visit his father, who was in such a miserable condition, because then he [the father] would die immediately. In this respect we are made aware that they are not such barbarians as one imagines.

761 Father Raymond [Breton] says that he has seen some of the most vicious among them dying with dreadful anxiety as a result of apprehension and doubt over what should become of their souls after their death. No one among them could provide solace to these persons.

764 As soon as a person dies the women wash the body, clean it, and paint it with urucu from head to toe. The hair is greased with palmetto oil and is combed and tied. The deceased is arranged as neatly as he might appear in a solemn assembly. Then the women wrap him in a cotton hammock which has never been used. The grave is dug for burial in the very house in which he died, or else a house is especially built for him. They never bury their dead in an unprotected place, and they never omit these ceremonial practices —no matter where the place of death occurs.

Once a Carib captain of Dominica with his family of thirty to thirty-five people was bringing us one of his sick children to have him baptised before his death. However, the child died two leagues from our convent, and the group arrived greatly saddened, showing much regret over the fact that he had died before receiving baptism. With great insistence they asked us to give them a small abandoned house which we owned, located in a garden on the seashore. It was to be used as a sepulcher for their child. We willingly gave it to